4:Huntingford E-5 (1938-1939) 1951 FLÓ Dorobo FLÓ

a Nandi, and her husband is spoken of with less respect than Kicoti's, though both men are referred to as *konyit*. Their children are called *mama*.

His father's sister Cepulpul and her husband Turiepuku are both dead, and if he speaks of them it is by the terms *pukot* and *konyit*; but her son Kipkoiec is, as *macokor*, on the same footing as Leii and Kimaiyo, the sons of his father's elder brother Kaola, allowing for the difference of age-set. Pilo is a *Nyongi*, as also is Leii; but Kimaiyo is a *Maina*. On the other hand, Kimaiyo is a policeman, which somewhat outweighs the difference. Cepkemoi and Cerob, the daughters of Pilo's father's younger brother Kiptoo have lessened themselves to a certain extent in old-fashioned Dorobo eyes by marrying Nandi (though Dorobo-Nandi marriage has been practised for a long time), and they live at a distance. The wife of Leii and the husband of Cepkumuren, Pilo's other *macokor*, are both Dorobo, and although they live near the forest, there is a good deal of intercourse between their families. All these people are spoken of as *macokorenyon*, and addressed as *macokorosui*, *macokor*, or by name. Their spouses are spoken of as *konyit*. Though Kimopo Arap Mining, the husband of Cepkumuren, is *konyit* to Pilo, his relatives are outside the *tilist* as far as Pilo himself is concerned (though not of course for Cepkumuren), and this applies also to the relatives of his sisters' husbands; such people when on terms of friendship and visiting are addressed and referred to by name, or they may be spoken to by the word *kiiye*, a general term of address to any person of either sex with whom one is friendly. An old woman like Ceuikirikat, Arap Mining's mother (not named in the genealogy), would not be addressed as *kiiye*, however, but as *koko* "grandmother" or *cepisowani*, "old woman", though not related in any way, but out of respect because Pilo is a friend of Arap Mining, and often meets his relatives, including Ceuikirikat.

Kaola and Kiptoo, the brother's of Pilo's father, lived for many years at Cepkunyuk, four miles from Kiptarakom, close to and inside the boundary of the Nandi Reserve; but in 1929 they went to live in Soeniyo near the forest. At that time, both of them were more active than their brother Kipkatam (Pilo's father) who, if he had been a European, would have been described as "bed-ridden"; and for practical purposes Kaola took the place of a father to Pilo and his brothers and sisters. Kipkatam was deaf, nearly blind, almost speechless, and hardly able to move; so when Pilo wanted to consult anyone, he turned to Kaola, or if he was away, to the slightly younger Kiptoo.

It will be seen that a sister's children are not *apaa*, like a brother's, but *mama*. Pilo's sister's children are a typical case. They live at a distance, and so are as remote from him as all the descendants of his mother's brother (*mama*) Nekoi who, with his wife and his son in law Kilaeya and his family, lives at Ngatepkong on the far side of the forest and has little to do with Pilo. Moreover, the only link between Pilo and Nekoi, his mother Kwanie, is there no longer, for she died some years ago; so Nekoi and his family are just spoken of as *mama* — when it is necessary to speak of them at all, for though they exist they count very little in Pilo's life.

Between Pilo and his brother Cuimim there is a good deal of inter-

/263 cont./

695 besides the ordeals, the bier test also prevail as a means of convicting the one accused. In contrast to the Masai, here the innocent one accused receives no compensation.

562 694 695 Women may appear as witnesses before the court, but they are not entitled to make a complaint; rather, their husbands make the complaint for them.

672 934 Here, too, the mentally ill occupy an exceptional position in legal matters, /264/ in that they remain unpunished for offenses that are atoned for by fines. They are not chained, but are allowed to go about freely, and, as long as they are harmless, they are given shelter and food. This is denied to the mentally ill who are dangerous, because of which they quickly perish.

XVI.

000 The story of the discovery of arrow poison. --Other stories and fables.

538 The stories of the Wandorobo describe for the most part their own hunting experiences, especially, of course, those of a peculiar nature and with large, dangerous game. It is probably to be taken for granted that in this "hunter's yarns" also run through them.

The Discovery of Arrow Poison

539 222 278 411 A poor widow, whom no one wanted to take in and feed, roamed steppe and bush daily, in order to appease her hunger miserably with roots, berries, and tree bark. One day she chewed on a small piece of bark that was distinguished by a very bad taste. Soon afterwards vomiting set in so violently that she was sick for a few days. She thought: "I should probably have died if I had eaten any more of it; since I can not hunt game, perhaps I can kill [with this." When she was well again, she went with her pot to the place in the steppe where in a rocky basin there was water to which the wild animals came to drink. Here, for several days in succession, she boiled the wood of the poison bush and kept pouring the liquid into the little pool. Finally one morning she found two dead buffalo lying in its